

THE QVIET
S O U L E
O R
The Peace, and Tranquillity
OF A
CHRISTIANS ESTATE

Set Forth in
TWO SERMONS.

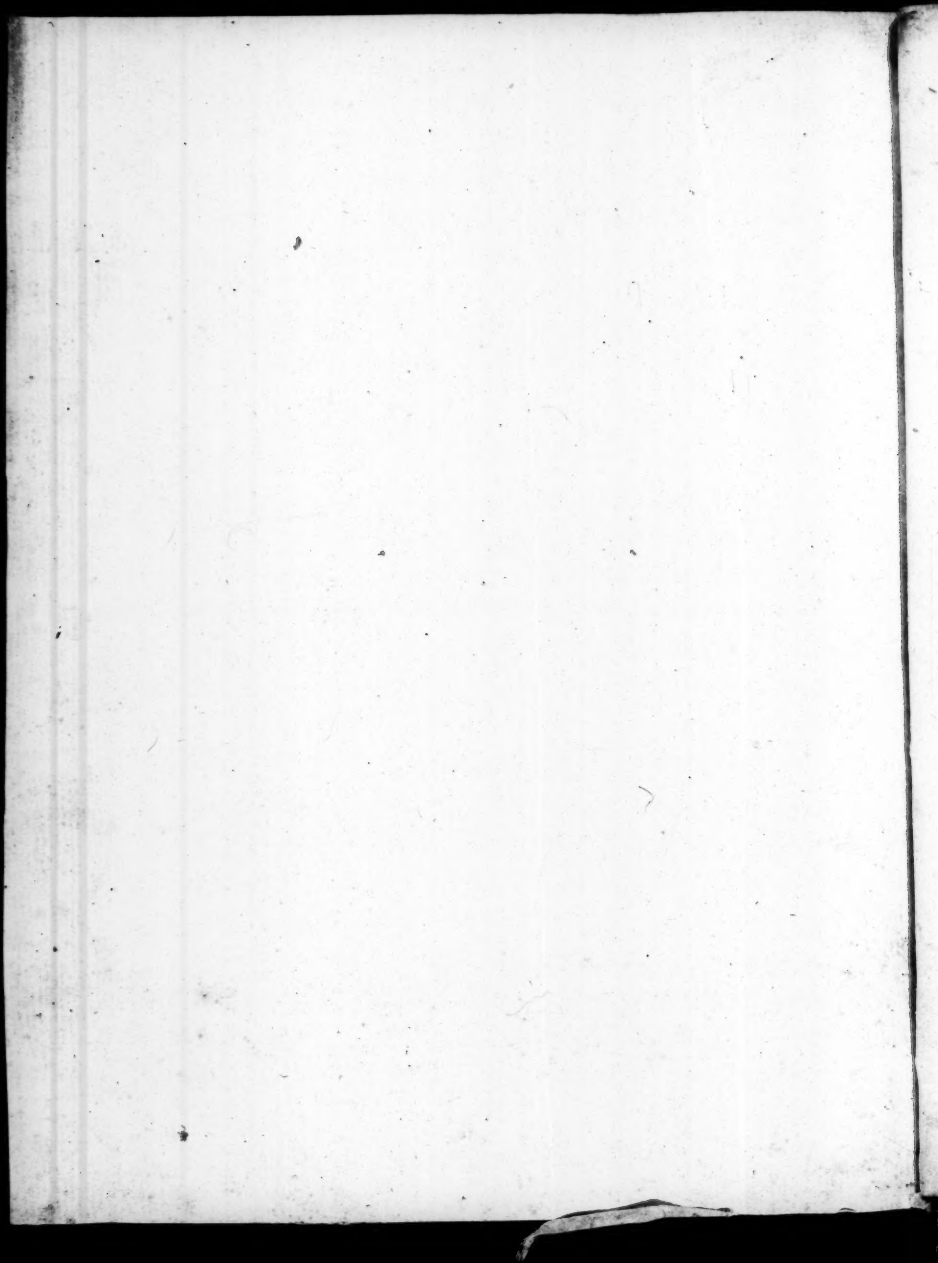
BY
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Qui non appetit hominibus placere, nec timet displicere, Multa perfruetur pace. TH.
KEMPIS.

OXFORD,

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To the truly Vertuous and
Excellent LADY
M^{ris} HESTER NOYE.

Madam,

THese deep Discourses, which I have
so often heard from you, upon the
Subject of this Small Book, gave
me the Occasion of Composing it:
and therefore I thought it my Duty to Dedicate
it unto You. In perusing it, you may Conceit,
that these few Good Thoughts of mine *returne*
to You, as small *brooks* and *rivulets*, to the OCE-
AN, from whence they came: for seriously Ma-
dam, I shall ever Acknowledg that one of the
best waies I have found out to improve my Vn-
derstanding in *Spirituell* Things, has been, the
Contemplation of that truly Noble, and Christian
A 2 Disposition,

The Epistle.

Disposition, which the Giver of every Good, and Perfect Gift has Bestowed on You. Certainly those Vertuous Persons, who have the happynesse to be Acquainted with You, if they peruse this Discourse, will imagine it to be no other then Your **CHARACTER**: Considering what a rare thing that Temper of Mind is, which here I Describe (I Fancy) they would have thought me to have had l^oe Acquaintance with You, though I had not Prefixt Your Name. You, Madam, are one of those very few in the world, who, by the strength of true, Sanctified Reason, are able to Apprehend firmly, and constantly these most important Truthes (which scape the Notice of the generality of men) That the things of the World are in themselves altogether Vanity, That GOD is All in All, &c. The Sun of Righteousnesse thus Shining into Your Soule, giving you a Cleare, and full demonstration of these Truthes, Scatters those Mists, and Clouds of False Hopes, and Feares, Anxious Desires, and Foolish Imaginations, &c. which continually hang over the Soules of those Persons, (which are by farre the greatest part of the World) that are Earthly, and

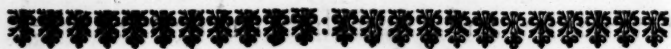
Sen-

D E D I C A T O R Y.

Sensuall; Shewing you that the only way to Set your heart at rest, is, to *Acquiesce* in the Enjoyment of GOD, which you have in part here; and in the Hopes of the fulnesse, and Consummation of it, which you shall have in Heaven hereafter. If I have put you to a *Blush* (for I know your *Nature* is such, that you still endeavour to *Fly* the Prailes, your *Actions* (all for) I shall entreat you to consider that by what I have here spoken I did not *Principally* intend to Praise You, but to Glorifie your MAKER: for, *what have you that you have not receiv'd?* You know what Use you are to make of being well spoken of: To Thank GOD for the Grace he hath given you, and to Pray unto him for more. It may be you will wonder to see me in Print again, &c. contrary to the Advice of so many of my honor'd Friends: but, seriously, Madam, to speak freely, I have weigh'd all the Reasons, that have been, or (I think) can be produc'd to dissuade me, and I find them too light to Overballance my Resolution in this Designe: vwherein I am sure I can do no man any, harme: but in all probability shall doe some good, in the Service

The Epistle &c.

vice of HIM, whose *Favour* is the only thing I would Absolutely *Desire*; whose *Displeasure* is the onely thing I would Absolutely *Avoid*: neither shall I ever charge my selfe, as Guilty of *Indiscretion*, (which is the great *Bugbear*, which some men would *Fright* me withall from such *Vndertakings*) but when I find that, through the *Blindnesse* of my *Understanding*, or the *Violence*, and *Pracipitancy* of my *Affections*, I have *Fallen* into the one, or have *Missed* the other. I shall not hold you with any longer discourse Farewell: And may the *G O D* of all *Comfort* Love and Embrace you; and wipe off all *Teares* from your *Eyes*: may *You* and *I*, and all those, whom we are *Bound* to *Pray* for, *Rest* from our *Labours*, from all *doubts*, and *feares*, all *trouble*, and *anguish*, and *disturbance* of *Spirit*, in the *Bosome* of the *Father*, through our *L O R D J E S U S C H R I S T*.



To

To the READER.

Reader,



Eshinks I heare thee say, as I have often heard others upon the like occasion. What need more Books on this Subject? have not such and such Learned men written on it already? and does this man think himselfe wiser, then any of them? To this

I Answer, that I conceive the Use of such Bookes may not onely be to make us Know what wee ought to Doe, but to Excite us to Doe according to our Knowledge: to beget in the mind of the Reader New Acts of Understanding such truths, as he has already Received; that if his former Notions, (being Weake, and remisse, & suddenly broken off by Vaine thoughts and Passions) have never had any Powerfull, and Effectuall Influence upon his Will (to ingage him to a steadfast Resolution, and Constancy of Acting according to those Truthes) his latter may. To speake more closely: I suppose thou mayest have read severall Treatises on this Subject, which I Treat of in these following Leaves Penn'd it may be by men of more Learning then I shall ever attaine unto, though I should Live more Lustres, then yet I have seen Tears: and yet 'tis very possible that thou mayest gain more good to thy Soule by these Lines of mine, then ever thou did'st by theirs. (Suspend thy Judgment a little: and doe not presently passe thy Censure upon me, as Proud, and selfe-conceited) Two Reasons for this my Opinion (others I have which I shall not divulge) are these. First, 'Tis very possible that when thou readest this Discourse thy Mind may be more Dispos'd, & Fitted to receive the matter therein deliver'd, then it was when thou didst read the discourses of other men upon the same Subject. Secondly, Through the whole Course of the Observations I have made (according to the time I have had to Exercise my Reason) of My selfe, and others; I have found that Practicall Truthes are more, or lesse taking according to the Expressions wherein they are set

forth: As Persons are esteem'd more, or lesse Handsome according to the Dresses, they go in. I do not here imply that my Expressions are Better, then others, but that, being not the same possibly they may be Better to Thee, that is, they may be more Suitable to thy Genius, & temper of Mind, & so the apter to insinuate into Thee, the matter they carry in the. I have no more to say to thee, but only to advise thee, that if thou intendest to peruse this short Discours, thou wouldst allow thy self more time for it, then the small Bulk thereof may seem to require. They that read such Discourses, as this, loosely, & cursorily, usually misse of the greatest part of the Practicall Sense, & meaning of the Words: which does, as it were, run beside, whilst they endeavour too fast to Poure it into their minds. Such kind of writings, which are intended for the Cure of our Sinfull Habits, the Sores, and Ulcers of the Soule, are not onely to be Read over, but to be Fixt in our Hearts by Serious Meditation otherwise they will become Uselesse unto us, and of none effect: As we are wont not onely to Lay Plaisters to our Bodily Sores, but also to Bind them on, otherwise they would soone slip off from the Places Affected. If thou beest one of those Envious, Malitious, Uncharitable men, (whereof the World is so full) who hate any one that is not of the same Humour with themselves, and are ready alwaies to brand those with the name of Hypocrites, and Vain-Glorious Persons, that venture to be thus Publick: I assure thee, whosoever thou art, I am confident through the Grace of God, that I shall not be any otherwise Troubled with the apprehension of thy ill opinion of me (if it come to my knowledg) then only for this, that thy heart, being by Prejudice Hardned against me, will be the lesse capable (for thy good) to receive any Impression from what I have written. What kind of man soever thou art, thou canst not be Injur'd by My Writings, or I by Thy Censures. Farewell: and if thou beest a Scholar, and conceitest thy selfe (as justly thou mayest) to Know more, then I can Teach thee, Remember that saying of SENECA: Stude, non ut plus aliquid scias, sed ut melius.



SERMON I.

Take my yoke upon you, and learne of mee, for I am meeke, and lowly in heart, and ye shall find rest unto your soules. Mat. 11. 29.



Shall first Explaine the Expressions in my Text, and then I shall raise the Doctrin, which I shall Insist upon as the *Principall* subject of my Discourse. *Take my yoke upon you*: that is, Doe the Commands I have imposed upon you: do the will of your Heavenly Father, which I came to discover unto you. *And learne of mee*: i.e. And that you may know how to doe it, take mee for your Example. *For I am meek, and lowly in heart*: i.e. For I am, as you ought to be, loving and kind to M E N, and truly *Humble*, and submissive to
 B God,

GOD, *And you shall find rest unto your soules. i.e. And in doing the Will of your God, which is Holy, Just, and Good; you shall find true Comfort, and satisfaction, and Complacencie of Mind: you shall cease from all that Labour and Travell, which hitherto you have continually endur'd in seeking, and by wicked meanes endeavouring after True Contentment in the things of this World, which are all va-*

* *Eccl. 1. nity and Vexation of Spirit.*

14.

From the Words thus open'd unto you I shall draw forth this Doctrine: that True Faith in Christ (through which *Christians* are inabled by God to take *Christ's* Yoke upon them, &c. (I say) true Faith in *Christ* cures a Man of all Spirituall Distempers, and gives him Ease: frees him from all Anguish, and Sorrow, and Tribulation of Mind, and furnishes him with a never failing stock of Pleasure, and Contentment. To be more strict and Logically, I shall lay down the sense of my Doctrine in these words: True Faith enables a man to draw, true, solid Comfort (strong consolation) from all the Objects of his Thoughts: whatsoever a Wise man, a Faithfull, sincere *Christian* thinkes of, he finds in it cause to Rejoice. Whithersoever His Soule hath occasion to Goe, (if I may so expresse my selfe) she finds the Way beset, as it were, with *Beds of Roses*, very Pleasant, and Delightsome unto Her: according to that of Solomon, * *The waies of wisdom are waies of pleasantnesse, and all her pathes are peace.* Before I come to a punctuall demonstration of the

* *Prov. 3.*

17.

the Truth of my Doctrine, to shew you, that Rest and quiet of Mind, which a Good man, a True Believer continually enjoys, I shall premise some discourse of that Trouble and anguish, wherewith the Minds of Wicked, Unregenerate men are so grievously afflicted. You will have a more exact apprehension of the *Rest* of the *GODLY*, when you heare of the *Labours* of the *WICKED*.

There is no peace, saith my God, to the wicked. Isa. 58. 21.

A wicked man can never have any *peace*, any rest in his Soule. How can he have *Peace*, who is His own *Enemie*. *HIEROCLES* saies truly, *Μηδὲ εἰς ἑαυτὸν αὐτὸς φίλος*: *A Good man is only a Friend to Himself*. The Mind of a wicked man is his Torment: His Thoughts *Gnaw* him, as *wormes the Bowels*. Which way soever He looks upon himselfe, he Sees nothing but Griefe and Horror. When He looks back upon his Life Past, and considers what He hath been, his Conscience presently Vexes and *Upbraids* him; shewing him the Vanity of the Pleasures he hath enjoy'd, and the wickednesse of the Actions he hath committed. When he considers the state and condition he is in at present, there suddenly arises in him a great deale of anguish and vexation of spirit from an apprehension of the emptinesse, and dissatisfaction of all his Enjoyments. When he considers what he would be, and sends out his thoughts in the search of the best Means to accomplish his Desires, he is miserably distracted, and Divided against Himselfe: his *Conscience* striv-

ving against his *Affections*, or his *Affections* one against another: one while his Lusts, his *vile Affections* furiously impell him to such and such a Course, because tis *Pleasant*, whilst his Conscience deters him from it because 'tis *Wicked*. Another while, having broke the *Bonds* of Conscience, he is againe *Restrain'd* by some *Passion* (or inordinate Affection) contrary to that by which his Soule was first *Mov'd*. Thus how oft does it happen, that a man is vehemently Inclind by his sensuall *Desires* to do those things, from which the *Fear* of Shame, or of Temporall Punishment &c keeps him back? Thus how oft does it happen, that a man's *Ambition* urges him to those Dangers from which his *Cowardise* deters him; or his *Pride* and rash desire to be accounted Magnificent, or the like, to those Expences from which his *Covetousnesse* powerfully dissuades him. This or the like *Distraction* and Incomposednesse of Mind is the Lot of all the Wicked: whose Miserable Condition we may in short describe thus. The things which They so eagerly pursue and follow after, can never afford them any of that Satisfaction and Contentment, which they expect from them: and they misse the greatest part even of that Outward, *Sensible* Pleasure, which the Nature of their Enjoyments might afford; by reason of that Trouble and *Disatisfaction* which they bring to some of their Affections, whilst they Gratifie others; or by reason of the Troubles they receive from their Displeased *Con-*
sciences:

sciences: which, if they cannot Refraine Them from Rushing into SIN, Pursue them (as it were) and Overtake them in the ACT, and deprive them of the greatest part of the Pleasure of it. I'll appeale to the Heart of any man here, that is Conscious to himselfe, that he is to be numbred among the Wicked; that he lives in any course of Known Sin, gives way to his Lusts and sensuall Inclinations; I'll Appeale, I say, to the Heart of any such man, and be Try'd by Him, whether I do not speak Truth: surely he knowes it by Woefull Experience. Whenever thou hast Offended Thy GOD, to satisfie the Importunity of any of thy Impetuous Lusts, hath not thy Conscience Damp't thy Flaming Spirit, Cool'd thy Courage, (as we use to speak) telling thee, that thou hast done Foolishly, telling thee of HELL and DEATH: and so Mixing thy Wine with Wormwood, turning thy Delight into Vexation of Spirit.

Having thus briefly discovered unto you the Black and Dismall Condition of the Soules of the Wicked, which *Sit in Darknesse, and in the Shadow of Death*: I shall now endeavour to discover unto you the Pleasant and Comfortable Estate of those that are truly GODLY, who have the *Day-star arising in their Hearts*, who through Faith in CHRIST, walke in the Light of GODS Countenance, enjoy his Favour, who is KING of KINGS, and LORD of LORDS, The Father of Mercies, and God of all Comfort, That I may give you a more

clear and manifest Discovery of this Happinesse of a True CHRISTIAN, I shall *Point* (as it were) (as those men use to do, that Shew you some Excellent *Sight*, to make your Notice the more accurate) at the *Principall Parts* of it, Opening, and Demonstrating unto you this Proposition or Doctrine: [True Faith enables a man, &c.] in these three *Particulars*. First, True Faith in CHRIST inables a man to draw Comfort

- 1 From the *Remembrance* of what he hath been, of the Condition he hath formerly been in.
2. From the *Apprehension* of that which He is in at present.
3. From the *Expectation* of what He may be in for the future.

Now these Three things, What a man *hath* been, What he *is*, and What he *expects to be*, are the *Principall*, and most Usual Objects of our Thoughts: therefore if I shall be able to shew you, how a True, *Faithfull* CHRISTIAN may draw Matter of Comfort from all These, I suppose, you will easily apprehend how He may Comfort himselfe also in the Notice he takes of other things, as of all the Workes of PROVIDENCE, which he Sees in the Affaires of the World, or the like: therefore I shall not extend my Discourse to any of them.

Each of the *Particulars* which I have propounded unto my selfe to be insisted upon, as the Subject and *Ground-work* of my Discourse, consists of Two Parts, our *Condition* being Two-fold, viz. of the

the *Inner*, and *Outward Man*: or (as the common words are) *Spirituall* and *Temporall*: At present I shall speak only of the Temper and Disposition of a CHRISTIAN'S Spirit in reference to his *Spirituall Condition*, Past, Present, and to Come. As for his *Temporall Condition*, or the Estate of his *Outward Man*, I shall defer my Discourse of That, 'till some other Opportunity.

The First thing that I am to Shew you is, That a True CHRISTIAN, one that hath taken CHRIST'S Yoke upon him &c. can take Comfort, *Find Rest* unto his Soule, in the Remembrance of his Life Past, whether it have been *Sinfull* or *Holy*. But here probably some of you may presently Object within your selves against what I say, thus: How! Can a True CHRISTIAN take Comfort in the Remembrance of his *Sinfull* Estate? why? what then is meant by *Penitence*, or *Godly Sorrow*? is not that the Sorrow which we conceive by the *Remembrance* of our *Sins*? In removing this Objection, I doubt not, but (by Gods Assistance) I shall give you a full discovery of this Truth; That a CHRISTIAN can Comfort Himselfe (through the Help of GOD'S Spirit) even in the *Remembrance* of his *Sinfull* Estate. We grant, that when He thinks of His *Sinfull* Estate, as *Sinfull*, to wit, as it relates to GOD, as that Course of Life, wherein He did so often Dishonour the Name of the GOD that Made him; of JESUS, that Redeem'd him; and Griev'd the HOLY SPIRIT

OR God, that Now *Sanctifies* Him: I say my Bre-
 thren, when a CHRISTIAN does *This way* look
 back upon his *Sinfull* Life, He cannot chuse
 through Indignation against Himselfe, but *Rent*
 his *Heart*, vex his Spirit, cherish and foment his
 * *Psa: 38. 18.* own Sorrow, saying with *David*: * *I will be sorry*
for my Sin. But let us Observe, that This kind of
Sorrowing is but as the *taking of Physick*, 'tis not
 any *Disease*, or Settled Distemper of the Soul: I
 say, when We are thus *Prickt* with the Sharp *sense*
 and *feeling* of our *SINS*, we are not *Wounded*, but
Let Blood: and this Spirituall *Phlebotomy* is that,
 which *Cures* us of our present, and *Prevents* future
Maladies. To speak more plainly, This *Godly Sor-*
 * *2 Cor: 7. 10.* *row* (as the * *Apostle* saies) *worketh Repentance*:
Μετανοια κατεργάζεται, worketh a *Change of the Mind*:
Alters the Temper and *Constitution* of the *Inward*
Man; Confirms a man in *Holinesse*, which is the
Health and *Strength* of the Soule, that hath for-
 merly been Wicked, that is to say, that hath aboun-
 ded with all manner of *Infirmities*, with all manner
 of *Lusts*, and *Burnings*, and inordinate Affections,
 which are (as it were) the *Feavers*, and *Agues*, and
Swellings, and *Tumours* of the Soule. And thus,
 My Brethren, though the *Sorrow*, which a True
Christian, a Faithfull Servant of the Living God,
 conceives by the Remembrance of his *Sinfull* Life
 Past, be in it selfe very *Painfull* and *Grievous*, yet
 it worketh for him the greatest *Ease* and *Comfort*.
 It only *Roots out* of the Heart all *Carnall Joy*, all
 False

False, Fading, *worldly* Comfort, to Plant in it *Ioy Un-
speakable*, & *The Comfort of the Holy Ghost*. To fix
this Truth in your minds, to Confirm you in the
Apprehension of it, I shall recite unto you that Say-
ing of Our SAVIOUR: * *Blessed are they that Mourn*, * *Matt. 5. 4.*
for they shall be Comforted. All that I have here said
may be briefly summ'd up thus: the Thoughts, which
a GODLY Man has, in the Remembrance of His *Un-
regenerate Estate* (though they do not *Directly*, yet
they doe) *By Consequent* Continually Afford Him
abundance of *Comfort*: to wit (as in effect I said but
now) by Fitting, and Preparing His Heart to En-
tertain the Holy Ghost, the only True COM-
FORTER. The more a man *Sorrows after a God-
ly sort* (as the * Apostles expression is) the more
Entertainment He gives to the *Spirit of God*, and * *2 Cor. 7. 11.*
receives the more *Comfort* from Him: As often this
way, as a CHRISTIANS *Spirit* faile him, God
gives him a *Cordiall*, to *Revive*, and to *Delight*
his Soule.

Having thus spoken of the Temper, and Disposi-
tion of a CHRISTIANS Spirit in the Remem-
brance of His *Sinfull Estate*, in relation to God, that
is, as that Course of Life, wherein He did so often
Dishonour the Name of the God that *Made* Him:
&c. I shall now shew you how His Spirit is Affected,
what kind of thoughts He hath, in the Remembrance
of it, as it relates to Himselfe, as an Estate of *Trou-
ble* of which he is *Eaf'd*, and of *Danger* which he
hath *Escaped*. Now my Brethren, that a *Sinfull*
Estate

Estate is Troublesome, and Unquiet, I have shewne
 you from these words, *There is no peace, &c.* that
 tis also a *Dangerous* Estate, SINNERS being every
 moment in *Danger of HEL-FIRE* I presume there
 is none here but will readily grant: And I suppose
 This also, That men *Reioyce* in the *Remembrance* of
 the Troubles, and Dangers, they have Past, is so
 Obvious to every ones Apprehension, that to goe
 about accurately, and Logically to Prove unto you,
 that a CHRISTIAN may draw Comfort, and Mat-
 ter of Rejoying continually from the *Remembrance*
 of His *Sinfull* Condition, as *Troublesome*, and *Dan-*
gerous, would be but to Mis-spend so much time,
 being a vaine, and meer *formall* Labour. Therefore
 I shall not Shew you this Truth soe, as if you had
 never Seen it before (if I may soe speake) but that
 you might View it againe, & take more exact No-
 tice of it: I shall soe speake of it that I shall not
 seem, to Bring the Truth to you, but only, to make
 you Turne the *eyes of your understanding* towards It;
 being *Habitually* in your minds already, though
 probably, the greatest part of you did never in any
 measure so firmly Apprehend it, so thorowly
 Thinke of it, as you ought to doe. And here I can-
 not but make a farther digression, to speake a word
 against the Folly of some men, who Pretending
 much to Polite Reason, and Learning, account it a
 vaine thing for Scholars to discourse of such
 Truthes, as are so Commonly Confes'd: As if those
waters of Life, Spirituall, and Practicall Truthes,
 might

might not lye many yeares together in a *Carnall mans* Head, thorowly *Frozen* as it were, and uselesse, 'till by the Hearing of some more Powerfull, *Zea-lous*, Experimentall Expressions of the same Truth's, his Affections be so *Inflamed*, as to *Thaw*, and dissolve them (if I may so speake) that they may *Flow downe* continually upon the Heart, to Purge and Cleanse it from all *Filthinesse*, and Pollution; as that River did *AUGEAS* his Stable. I do not speake This for the Allusion's sake, as a *strained conceit*, but as That which I thinke Suitable to the Experimentall *Notions* of *GODLY* Men.

And now I come to speake of the *Comfort*, a *Christian* hath when He reflects upon His *Unregenerate Estate*, as Troublesome and Dangerous: and this I shall do as briefly and pithily as I can.

You know it is a common saying: *Fessum Quies plurimum juvat*. What a Comfortable thing is it for one that hath Travelled hard to Repose himselfe, for one that is Weary to Ly downe, and take his *Rest*? How doth He Rejoyce, and *Hug* himselfe (as they say) in the Apprehension of His *present* Health, that hath beene Recovered of a Long, and Grievous Sicknesse? Why, thus it is with a *Syn-gere Convert*, when He considers his Former Condition: His thoughts Representing unto him the *Spirituell Evils*: which formerly he Laboured under, and opposing them to that *Good* and *Pleasant* Condition, which now He is in, make him the more *Sensible* of it, more to Rejoyce in it. The like Com-

fort we may conceive to be in the Heart of a true Believer, when he Looks back upon the Danger of his *Sinfull* Estate. When He considers that he was once in the *High-way* to *HELL*, that *Broad Way*, &c. that He was once like to Perish for ever; His Soule doth *Magnifie the LORD*, and his *Spirit* doth *rejoyce in God his Saviour*. How does He delight himselfe upon This Consideration, in *Acting* his *FAITH*, in the Contemplation of *The things that are not seen*: *HELL* which he hath *Escaped*; and *HEAVEN*, which shortly He shall *Inherit*? through the strong Apprehensions he hath, that His *SINS* are *Forgiven* him, &c? With what alacrity and chearfulnesse doth He *Embrace* the *GOD*, that *Loved* Him, the *Physitian* that *Cured* Him, the *LORD* that *Saved* Him? Such as these are the usuall thoughts of one that is truly *Converted*, when he calls to mind the *Sinfulnesse* of his Life Past:

As in *Hot* and *Sun-shine* Dayes, *Swine* are wont to *Wallow* in the *Mire* to Avoid the extremity of the *Heat*: So how long did I accustome my selfe to *Wallow* in all manner of *Uncleannesse*, (*Filthinesse of the Flesh, and Spirit*) wherein I never found any True Comfort, did only for the present Allay the *Scorching* Heat, and Violence of my inordinate Affections; being continually Troubled either with the *Sollicitation* and *Urgency* of them, or with some *Reflexion* upon the Base and filthy Wayes I tooke to *Satisfie* them? How long did I accustome my selfe to *Drinke* *Poysonous Waters* to Quench my
Thirst:

Thirst : to do that which I knew to be *Evill*, to Satisfie the Importunity of my irregular Desires? Thus Missing my Way to *True Happiness*, the more Hast I made towards it, the Farther still I went from it : The oftener I Accomplisht my Desires, the more *Discontented* I found My selfe, still *Vexing My Spirit*, to Please My *Lusts*. But Now, How Happy am I! Now GOD is my *Portion* : And what can I Desire more, having Him who is *All in All*? HIM I doe Enjoy in some measure Here, and shall Enjoy HIM Fully & Perfectly hereafter in HEAVEN. Yea methinkes I am in HEAVEN already: I find My selfe Above the *World*: I am Free from those *Earthly Affections*, wherein formerly I Ingaged My Soule. I *Envy* no mans *Honour* : or *Corvet* his *Estate* : or *Hate* his *Person* : or *Feare* his *Power* : All that I would *Avoid* is *SIN*, All that I *Desire* is God : For ever Blessed be His *SPIRIT*, which hath thus *Reformed* Mee. I can say unto God with *DAVID*, * *Whom have I in* * *Psal. 73. 25* *Heaven, but Thee?* And there is None upon Earth, that I *Desire besides Thee*.

And now I am come to this Point: That a *CHRISTIAN* exceedingly Rejoyces in the *Remembrance* of His Life Past, if he have been *Sanctified* from the Wombe, if He have been *Godly* all his *Days*. Here I shall not Use many words : the Subject I suppose to be so *Plaine*, that your *Thoughts* would *Run on* in it (that I may so speake) without any *Interruption* : if I should but shew Them the

Way, should but Mention it: I shall onely endeavour to set forth this Truth, That the *Remembrance* of Time Spent in the Service of God is most *Comfortable*, and Pleasant, by This Similitude: As one that hath been Delivered out of many Dangers, Relieved in many Distresses, and made Rich and Great by some Eminent and Noble Person, Pleases Himselfe in the thoughts of these *Benefits*, not onely, as Enjoyed by himselfe, but as Received from such a Person, whose Love is no less *Honourable*, then such Obligations, as I mentioned, the Evidences of it *Bountifull*: So one that hath been *Godly* from his *Youth*, when he *remembers* those many *Spiritual* *Troubles*, and Dangers, from which his God, who is *King of Kings*, and *Lord of Lords*, hath continually preserved him, those many *straits* and *distresses* in which he hath *relieved* him: and how He hath made him *Rich* in Grace, &c. How exceedingly does he *Rejoyce* in the *God* of his *Salvation*, filling himselfe with Confidence, that he who hath continued his Loving kindnesse so long time, will be still unto him * *A very present help in Trouble*. Suitable to the thoughts of such a man we may find many Expressions, in the Booke of Psalmes. * *God is my King of Old*. * *I remembred thy Jugements of Old*, O LORD, and have comforted my selfe. * *I was cast upon thee from the Wombe: Thou art my God from my mothers Belly*. All that may be said upon this Subject may be Summ'd up, and concluded in this: That for any one who hath been *Godly* all his
 days

* *Psalm*. 46. 1.

* *Psalm*. 74. 12.

* *Psalm*. 119. 52.

* *Psalm*. 122. 10.

dayes to *Remember* his life past, is, to call to mind the *mercies* of *God*, to reflect upon those *Gifts* and *Graces*, which *God* hath bestowed on him from time to time; to meditate on those *Sacred Truths*, which have been continually Held forth unto him by the *Spirit* of *Wildome*, as a *Light* to direct him in all the *Darke* and *Slippery* passages of his life. And what is this but to *Looke on* the *Tokens*, and *Read over* the *Letters*, which have been sent him from his dearest and best Friend his *Father*, his *God*? And what delight & satisfaction think you, does he take in this? surely they only can rightly imagine that have had some Experience of it. Thus my Brethren, when a man calls to mind the time he hath spent in the Service of *God*, he doth, as it were, live over againe his *Holy*, and *Righteous*, and therefore most *Happy* life.

Vivere Bis, Vitâ posse Priore Frui.

* Mart.

Now come we to shew you that a true *Christian* can take *Comfort* in the apprehension of his *Present* Condition, as to his *Inward man*, whether he be *Weake*, or *strong* in Faith. If he be *weake*, and his *Iniquities* often *prevaile* against him: then it is true, when he reflects upon himselfe, and sees the *Fiery darts* of *Satan* sticking in his sides, his thoughts do not *Directly* bring him any *Comfort*, but (as I said but now upon another occasion) by *consequent* they doe: that is to say, when he considers the *Weaknesse* of his Faith, he cannot but be *grieved*,

grieved; but when he reflects upon this consideration, considers that he does consider his Spirituall Weaknesse; and is thereupon Applying himselfe for help unto *Christ*, whose *Grace is Sufficient* for him, who would support him still, and keep him from *Falling away* totally, and finally, though his Faith should be ten thousand times *Weaker* then it is; in this he takes *Comfort*: And is ready to say with Saint Paul, * *Most gladly will I glory in my Infirmities, that the Power of Christ may rest upon Me.* Thus a *Christian* Comforts himselfe even in his *Weake* Faith; not that he is *Weake*; but that *Christ's strength is made perfect*; that is, manifests its sufficiency, and perfection, in his *Weaknesse*: not, that he is of himselfe so ready to *Fall*: but that through his owne *Vanity*, and *Unsteadinesse*, he discernes the power of *Christ*, by which he *Stands*.

Now let us consider a *Christian* strong in Faith, in whom there is scarce any *Lust*, that can make the least resistance against the Soule; who can say with holy David, * *I hate vaine Thoughts, but thy Law do I Love.* Oh how comfortable are the thoughts of such a man unto him, when he considers his Estate? how *Unspeakable* is his Joy, when he reflects upon himselfe, and sees the *Image of God*, the *Beauty of Holinesse* in his owne Soule? When he considers that *God* hath granted him, that he hath so often prayed for: *A Cleane Heart*: That through *Christ* enabling him, he hath overcome all those temptations to Sinne, and Uncleannesse, which he sees to have

have Power over the Generality of Men: (*The whole World, saies the Apostle, lyeth in Wickednesse.*) Upon such considerations as these, the Soule of a *Christi-*^{1 Iohn. 5. 19.}
an delights herself in. *Running* unto God, as *Little Children* are wont to do to their *Fathers* to Hug, and Embrace him, and expresse all manner of Affection unto him, in such an Holy *Passion* as *David* was in, when he * said, *I love the LORD, because he hath Heard* * Ps: 116. 1
*my Voyce, and my Supplications. I * will Love Thee,* * Ps: 18. 1:
O LORD, my Strength.

Thus you see how a *Christians* Meditations concerning the State of his *Inward Man*, Worke Comfort for him continually, either by *Discovering* the *Evils* and perturbations of his Soule, that they may be *Removed*: or by *Representing* those things, that are *Good*, and Excellent to Please and Delight him.

And now I come to the last thing that I propounded to my selfe, to speake of at this time. That a *Christian* takes Comfort in the *Expectation* of any thing that may befall him for the future, as to his *Inward Man*: and that I shall briefly Demonstrate thus: Either he *expects* that he shall *Fall* into many Temptations, many Spirituall Straits, and Distresses: if so he *Rejoyces* in the God of his *Life*, who is *Able* * to Save him to the *Uttermost*, and † will * Heb: 7. 25.
 with the *Temptation* also make a way to escape: Or † 1 Cor: 10. 13.
 else he *expects* that God will Lead him in a *Plaine Path* (as the * *Psalmists* expression is) that he Ps: 27. 11.
 shall have no more such *Temptations*; and *Stops* in His *Christian* Course, as hitherto he hath had: that

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those

those *Lusts*, which *warre* against the *Soule*, shall no more rise up against him: if so, he *Sings* his *ΠΙΝΙΚΙΑ*, and *Triumphs* over *Sinne* and *Death*, saying with Saint Paul, *Thankes be to God who giveth us the Victory through our LORD JESUS CHRIST.*

In a word: True *Faith* Roots all *Feare* out of a *Christians* Heart, and turnes all his *expectation.* into *Hope* (which is you know, the *Comfortable* Foresight of some future *Good*) even through the Strength of this *Perfwasion*, that as Saint Paul saies) * *All things worke together for GOOD, to them that Love GOD: And also that Himselfe is One of Them.*

Rom: 8.28



SERMON





SERMON II.

Take my yoke upon you, &c.
Mat. 11. 29.



IN my Last Sermon I told you that a *true Christian* through *Faith* takes *Comfort* in the *Remembrance* of what he hath been: and in the *Apprehension* of What He is: and in the *Expectation* of What He may be for the future, as to his *Inward man*: I shall now prove the same of him, as to his *Outward man*. And here I shall Insist longest upon the middle Proposition: to wit, That a *Christian* takes *Comfort* in the *Apprehension* of the Temporall Condition he is in, what ever it be. I suppose the particular *Notions* implied in the *Two* other Propositions will be easily discovered from the Explication of This: *Remembrance*, and

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Expectation

Expectation being nothing else (as all Scholars will soon grant) but a kind of *Apprehēſiō*: by the Former we *Take back the Species*, and *Impreſſes* of Things *Past*: by the Latter we *Anticipate*, and *Take* them *before-hand*.

As for the First Proposition that I am to Handle, to wit, That a *Christian* takes *Comfort* in the *Remembrance* of what he hath been: I shall briefly demonstrate it; by Shewing you the Originall and Spring of that *Comfort*, which is, the Observation of the *Love* of *G O D*, Manifested unto him in a Way *Suitable* to the condition he hath been in: If he have been in *Adversity*, he considers, how by that *G O D* hath been pleas'd to make the *W O R L D* *Bitter* unto him, to Heighten his *Appetite* to Spirituall Delights, to make him *Long* more earnestly to *Taste*, and *See* the Goodnesse of *G O D*: or to make him *Mecke* and *Humble*: or some other way to Advance his Soule towards Perfection, in Piety, and Vertue by the *Low Estate* of his *Outward Man*. If he have been in *Prosperity*, he considers how by that *God* hath been pleas'd to *Provoke* him to *Christian Magnanimity*, and *Magnificence*, to make him Instrumentall for *His Glory*, in some Great and Eminent Acts of *Charity*, or to save him from *Despondency*, and Faintnesse of Spirit, and such like *Infirmities*, which He knowes most *Incident* to men in *Adversity*: Still *Sanctifying* unto him all * *Outward things*, as *Poverty*, or *Riches*, *Honours*, or *Disgraces*, *Health* or *Sicknesse*, to the Use of his Soule:
before

before *Conversion*, to Put Him out of the way to HELL: and after, to Bring Him on in the way to HEAVEN, And may we not here say with Holy DAVID* *Who so is wise, and will observe these things: even they shall understand the Loveing-kindness of the LORD.* All that can be said in this place, may be briefly Summ'd up thus: *All things worke together for Good to those that Love GOD:* And the Observation that a CHRISTIAN takes of that Reall, *Spirituell Good*, that GOD has Wrought for Him by His *Temporall Condition*, whatever it has been, Affords Him infinitely more *Comfort* and Satisfaction, then any man can Declare or Conceive, but He that Knowes it by *Experience*.

I am now come to the Second Proposition, that Intended to Handle in This Discourse: A CHRISTIAN takes *Comfort* in the Sense, & *Apprehension* of the *Present Condition* of His *Outward Man*, whether it be *Prosperity*, or *Adversity*: By *Prosperity* I Understand that Estate, wherein He has the Enjoyment of His Health, of abundance of *Riches*, and Great Possessions, and is in *Honour*, and Reputation amongst all those, with whom He has to doe. *Adversity* is the *Want* of These Things: it we *Want* All of Them, we are *Wholly*; if but some, *Partly* Miserable (I speake as to the *Outward man*.) That *Christians* take *Comfort* in their *Prosperous Condition*, I suppose to be a truth so plaine and obvious, that I need not spend much time in the Demonstration of it. I shall onely shew you one principall Rea-

Mat. 5. 16.

son of the *Comfort* They take in their *Outward* Enjoyments : (*Health, Goods, Good Name.*) They look upon them as the meanes of performing in *Deed*, what every true *Christian* constantly *Wills*, That speciall Duty, which *Christ* enjoynes us ; *Let your light so shine before men, that they may see your good Workes, and Glorifie your Father which is in Heaven.* This truth will be most evidēt, if we cōsider that the body is the *Instrument* of the Soule: That, whereby we performe the *Outward* Operations of all our *Faculties*, whereby we *Act before men*, as *Writing*, or *Talking*, or *Performing* any other *Action*, whereby we discover to the *World*, what *Temper* and *Disposition* we are of : Now *Health* is the *Firminesse*, and *Soundnesse* of this *Instrument*: and without it we cannot so well Performe any *Outward* act of *Vertue*: and if we do enjoy our *Health*, without *Riches* and *Honours*, There are many *Vertues*, which we cannot so well Discover: for instance; How can a man shew himselfe *Liberall*, that hath nothing to *Give* to those that *Need*? How can a man discover his *Humility*, that hath no *Honour*, and *Reputation* in the *World*; that is so *Low* already, that he cannot shew any *Condescension*. Here then let us Observe, that 'tis the duty of every *Christian* to use all means possible, (in a *Right way*) that are truly *Honest*, to gain such *Riches*, and *Honours* as he knows himselfe able to *Manage*. And in the pursuit of them, never to be deterr'd by any *Fear* of being accounted *Covetous*, or *Proud*: whilst his owne *Conscience* tells him,

him, that he doth not endeavour after these *Outward Things*, that he may enjoy them, but God in them, using them to *His Glory*.

And now I shall shew you (by *Gods* assistance) that a true Faithfull *Christian* takes Comfort also in his *Adversity*, when ever it pleases *God* to put him into such a Condition.

That you may have a more cleare, and distinct *Notion* of this Truth, I shall shew you particularly, what Comfort and Satisfaction he takes in *Poverty*, *Sickness*, *Disgrace*, or the losse of his Reputation. All *Temporall evils*, or Afflictions being comprehended under one of these three Heads.

As for the first, the main ground, and principle of that *Comfort*, which a *Christians* Heart is possessed of, when he reflects upon his *Poverty*, is, the thought of that safety which he enjoys from those Spirituall *Dangers*, and *Perplexities* which Rich men are entangled in, by reason of those manifold Opportunities to enjoy the *Pleasures of Sin*, and allurements thereunto, which the abundance of their Worldly Possessions continually presents unto them. You know who said: 'Tis * eaiser for a *Mat. 19. 24.*
Camell to goe through the eye of a needle, *thē* for a Rich
man to enter into the Kingdome of *G O D*. Here we
 may observe how the Great Ones of the World deceive themselves, in thinking they deserve to be
 admired, and had in such high Esteeme for their
 f brave Cloathes, Stately Houses, Rattling Coaches, &c. a true *Christian* that goes in Rags (though
 he

Mistake me
 not I doe not
 speak against the
 Use of these
 things: but
 against those
 Persons, who are
 so Mada as to set
 their Hearts on
 them.

he gives them that outward respect which is due unto them by the Lawes, and Constitution of the Commonwealth wherein he lives) in *his Heart* pit-ties them, and dispises their *Worldly Height*, and *Glory*: as That, which in his *Baptisme* he *Vow'd* to *Forfake*: to flight and contemne *the Poms and Vanities of this wicked World*. He sees himselfe by the *Eye of Faith*, to be in a Condition infinitely more High, and Noble, then theirs: though those *Earthly Creatures, Carnall minded Men*: (whose discourse is only of *Lands, and Livings, Dogs and Horses, Coaches and Howses, Fine Cloathes, and Banquets, &c.*) are no more able to Discerne it, then a *Mole* to Behold the *Sun*. To conclude this point: A *Poore man*, that is truly Gracious, whose Heart is *Rich towards GOD*, lookes upon himselfe, as one of Those that have an interest in that *Blessing*, which Our *Saviour* gave his Disciples: * *Blessed be ye Poor, for yours is the Kingdome of GOD*: And in all those other large *Promises*, which the *GOD of Truth* hath made to *Believers*; which most commonly the *Hearts of Christians* Cleave unto so much the more *closely*, by how much the lesse they have of the *Good Things* of this *Life* to *Allure*, and Draw off their *Thoughts*. Now, my *Brethren*, how such Sweet, and Comfortable Words from Our Almighty *Father*, as the *Holy Scriptures* abound with all, being *Apply'd* by Faith, will relieve the heart of any true *Christian*, whil'st he labours under the heaviest sense of *Outward Poverty*; What Comfort, I say, what Spirituall

* Luke 6 20.

Spirituall delight & Sweetness a Poore CHRISTIAN
 (Driven into *Himselfe* by the Stormes without:
 (if I may so expresse my selfe) Necessitated, as it
 were, to set his *Faith* on Worke to procure Com-
 fort for him, whilst *Without* he finds nothing but
Poverty, and *Distresse*: what Spirituall Delight and
 Sweetnesse such a man may Suck out of these *Breasts*
 of *Consolations* (as the *Scripture* expression is)
 thinke you, who are true *Believers*: *Foy in the Holy*
Ghost: (in which (as in effect I said but now) com-
 monly those *Christians* most abound, who possesse
 least of the *Things of the World.*) No man can ever
 fully expresse; and none but such as you, can in any
 measure rightly conceive:

I come now to shew you, that *Sicknesse* also af-
 fords matter of *Comfort* to any true *Believer*: This
 truth I might easily make appeare unto you many
 ways: but (because I shall hasten to the Applica-
 tion, wherein I shall spend more time, then ordina-
 ry) I shall onely mention one Reason of it. *Sick-*
nesse, you know, naturally puts a man in mind of
Death; and what can be more *Comfortable* to a Syn-
 cere *Christian* then the thoughts of that? What
 can be more *Comfortable* to a *Child of GOD*, then
 the thoughts of that happy time, when he shall *Go*
Home to his *Father*; when he shall fully enjoy his
Maker, and his *Redeemer*? To speake more at
 large: A Sincere *Christian* (whose thoughts (his
 Heart being as it were, *Set on Fire* with Love to
God) continually *Fly upward*, as *Sparkes* towards
 E
 Heaven)

* Job. 14. 1.

Heaven.) Usually when he *Feeles* any Paine, presently considers the Naturall Frailty and *Mortality* of his Body, & thereupon his Soule *Rejoyces* in this *Hope*, that shortly, when a Few * *Dayes* are past, She shall cast it off from her; as that, which so Clogs and Hinders her, and deprives her of that Vigour, and *Quicknesse*, which she desires, in her *Spiritual* Operations, in the Service of her *Makers*, which she is mainly, yea wholly *intent* upon.

Now, Beloved, if *Death* be so Desirable to a true *Christian*; Judge yee what Comfort his *Sickness* affords him, which continually supplies him with fresh thoughts, and strong Apprehensions of *Mortality*.

* Job. 5. 4.

And thus I have briefly demonstrated unto you, that a *Christians* Faith is able to extract *Comfort* out of those two things which are so terrible to the generality of Men: *Poverty* and *Sickness*. I am now to shew you how this *Victorious* Grace, by which we *Overcome* the *World*, softens unto us also that other *Hard Thing*, *DISGRACE*, or the Losse of our *Good-Name*, and Esteem amongst men, making the *Sowernesse* of the Worlds carriage towards us, serve us, as it were for *Sauce* at the *Feast* of our *Good Conscience*.

The heaviest *Disgrace*, or Infamy, which in this life a Child of *G O D* lyes under, is occasioned by these, or the like meanes: A Report that he hath beene guilty of some notorious *Basenesse*, and Impiety: or a *Misconceit* of his good Actions, which proceeding

proceeding from such *Principles*, as Carnall men (who are by farre the greatest part of the World) are in no wise able to Apprehend, cannot but be *Misconstrued*: Hence it is that they *Nick-Name* all his Vertues: & endeavour to render him most Odious and Contemptible for those Actions, by which he knows himselfe chiefly to deserve Love, and Respect from all those that are truly Noble, and Heavenly-minded: Thus when a *Christian* shewes himselfe *Humble*, how do the men of the World mistake him for a *Sneaking*, mean-spirited fellow? when *Magnanimous* for *Proud*, and *selfe-conceited*? If the Infamy a *Christian* suffers be occasioned by such a *Report*, as I mentioned but now, if it be true, he *Comforts* himselfe in it upon this account: that it is unto him a continuall *Memento* to Repent, and *Bemoane* himselfe for the Commission of that Sin; and to *Rejoyce* in *G O D*, by whose *Spirit* he is perswaded that his *Sins* are forgiven him: If the *Report* be false, the Abused *Christian* greatly *Rejoyces* in the Thoughts of that *Grace* which *Restrained* him from that *Action*, of which hee is supposed to be *Guilty*, into which, if he had been left to himselfe, he might have Rushed, * *As the Horse Rusheth into the Battell*, being *Naturally* prone to every thing that is *Evill*. * Jer. 3. 6.

Another Ground of the *Comfort* a *Godly* man takes in such a Case is, that he finds himselfe often *Stirr'd up* to Pray unto *G O D*, saying with Holy *DAVID*, *Hold up my goings in thy paths, that my*

Footsteps slip not, upon this consideration, that there are so many that would *Rejoyce* over him if he should but *Fall*. These and a thousand other occasions of *Comfort* do the *Godly* apprehend to *Lighten* their hearts, to delight their *Soules*, whensoever they reflect upon those heavy *Censures*, *Calumnies*, and *Revilings*, with which they are continually *Loaden*. The more the *World* hates them, the stronger apprehensions they have of the *Favour of GOD*. He is their * *Covert from storme and from raine*: In him they *Rest* secure from the *Stormy Wind* of all those *Ill Reports*, *Calumnies*, and *Reproaches*, they heare continually raised against them; with such a kind of *Delight*, as a man hath, when he lyes *Warmed* in his *Bed*, and hearkens to a *Tempest*. But now as for that *Misconceit*, which all the *World* hath of the *Good Actions* of *Pious* men; as for that *Shame*, which they must expect, as they are *Christians* constantly to suffer; for discovering their *Zeale* for *GOD*, and their *Fiery* indignation against any *Allowed* wickednesse amongst those with whom they converse, being usually accounted *Phreneticke*, *Hot-headed* fellows; for contemning the things of the *World*, *Childish*, and *Imprudent*; for *Disdaining* to be guided by mere *Example* in any *Course* they take, *Proud* and *Haughty*; for separating themselves from *Vaine Conversation*, *Singular*, and *Self-conceited*. As for this, I say, it is so farre from troubling those that are *Christians* indeed, that they exceedingly *Rejoyce* in it: Remembring those words
of

* *Isaiah* 4.6.

of their Saviour: * *Blessed are ye when men shall re-
vile you, and persecute you, and shall say all manner of
evil against you falsely for my sake. Rejoyce and be
exceeding glad; for great is your reward in Heaven:
for so persecuted they the Prophets which were before
you.* I shall now conclude this point: that a true
Christian takes Comfort in the Apprehension of his
Present Estate, shewing you (to confirme you in
the Apprehension of this most Usefull Truth) the
Generall Cause, and *Well-head* of all those streames
of Consolation, which continually flow into his
Soule, whensoever he reflects upon the condition
he is in: here it is: he is assur'd through *Faith*, that
The Great G O D, the Author and Disposer of all
things, Loves him, and will love him for ever: and
hereupon he assumes this confidence, that the con-
dition he is in is that which at This Time is *Best* for
Him.

As for the last Proposition that I promised to
demonstrate unto you, that a true *Christian* through
Faith takes Comfort in the Expectation of any con-
dition he may be in for the Future: I shall not need
to spend many words on it, it appears so plaine
in what hath been already delivered: *Expectati-
on* being a kind of *Apprehension* (as I said in the
beginning of my Discourse.) All that may be said
to manifest this truth unto you, may be compre-
hended in those few Lines with which I concluded
my former Sermon on this Text:

True Faith Roots all Feare out of a Christians

Heart, and turnes all his *Expectation* into *Hope*, even through the strength of this Perswasion: that *All things worke together for Good to them that love G O D*: and also that Himselfe is One of Them.

I have now Finished the Doctrine I raised from this Text. That *Faith* enables a man to draw Comfort from all the objects of his Thoughts: Having shewne you Particularly, how the *Faithfull* take Comfort in all things that concerne themselves: from whence (as I said in the beginning of my Former Sermon) you may easily apprehend how they may also *Comfort* themselves in the Notice they take of other things, as of all those *Workes of Providence*, which they see in the Affaires of the World &c. therefore I shall not extend my Discourse to any of them, but proceed to application. And here I shall speake first to the *Faithfull*, those that have taken *CHRIST'S* Toke upon them, utterly renouncing the * *Filthy Conversation of the Wicked*, those, who *Mind Earthly things*; absolutely resolving to *Walke with G O D*, in true Holinesse, and Righteousnesse all their dayes: And if at any time (being *Overborne* by some sudden and impetuous Temptations, as the Best of *Christians* often are) they *Fall back* into any *Uncleannesse*, not (like *Swine* in the *myre*) to *Wallow* in it, but to *Repent*, and to Cry unto *God*, their *Father*, to help them up, to * *Purifie their hearts by Faith*, to wash, and *Cleanse* them by his Spirit, in the * *Blood of J E S U S C H R I S T* His *Sonne*. Then I shall speake to those that

2 Pet. 2.7.

* *Abi. 15.9.*

* 1 *John 1.7.*

that *Go on* in the *Wayes* of the *Ungodly*, those that
 * *Regard Iniquity in their Heart*, those that do not * *Pf: 66. 18.*
 absolutely resolve never to *Allow* themselves in any
 One *Knowne Sinne*; Praying continually that God
 would so strengthen them, by his Grace, that their
Iniquities may not *Prevaile* against them, that if
 they have been *Drunkards*, they may be *Drunke*
 no more; if they have been *Wantons*, they may be
Wanton no more; if they have been * *Desirous of* * *Gal 5. 26.*
Vaine Glory, *provoking*, *envying* their Brethren,
 they may be such no more; if they have delighted
 themselves in *Foolish Talking*, or *Festive*, or that * *Eph: 5. 4.*
Elaborate Scurrility, and *Witty malice*, in which
 some men of Parts and Learning Exercise their In-
 vention, (then which what can be more Opposite
 to The * *Spirit of meeknesse*, to the *Calme*, and *Gal: 6. 3.*
Sweet-Nature of the *L A M B E*, and the *D O V E*?)
 that they may do so no more: Briefly (to speake
 in the * *Apostles words*) that *Denying ungodlinesse* * *Titu 2. 12.*
and worldly Lusts, they may *live soberly, righteously,*
and godlily. Those that have not taken such a re-
 solution (and such I feare are some of you) I must
 reckon amongst the *Wicked*. If therefore any of
 you are conscious to your selves, that you are such,
 as here I have Described, Apply to your selves I be-
 seech you, for the good of your *Immortall Soules*,
 what I shall speake in the second place: but first (as
 I said but now) I shall speake to the *Faithfull*, &c.

Beloved Brethren, You know by Experience the
 truth I have spoken. E're since you took *CHRIST's*

Toke.

Yoke upon you, have you not found *Rest unto your Soules*? E're since you *Bare* that *Easie yoke*, since
 * Pl. 119. 101. your Hearts stood in * *awe of GOD's Word*: Have
 you not found your selves most Sweetly and Gent-
 ly, and yet most Powerfully *Restrained* from Fol-
 lowing the *Track* of your *Lusts*, and *Extravagant*
 Affections, from *Breaking over* the *Inclosures* of a
 strict and holy *Conversation*, to * *Run with* the men
 of the world *to the same excesse of Riot*. In a word;
 have you not found all your *Christian* thoughts in
 what *Subject* soever you have imployed them, to
 Worke *Comfort* for your soules? Surely you have.
 good thoughts, are the *Beames* of the *SUN's OF*
RIGHTEOUSNES, which *Stream* forth continually
 upon the Hearts of *Christians* to warm & Comfort
 them, and to cherish and to make to *Grow*, the *Fruits*
of the Spirit. Well my Brethren, hath the *Holy one*
of Israel, the Great and Glorious *GOD*, Shewne
 himselfe so Gracious to you Sinfull Creatures, *Dust*
and Ashes, *wormes and no men*, as to send his *Beloved*
SON into the World to *Dye* for you: by *Faith* in
 whose *Blood*, you Rejoyce in some measure, even
 in this *Vale of Teares*, this miserable life; and shall
 shortly, even when a *few dayes* are past, be inhabitants
 of *Heaven*, see the *Face of GOD*, * *In whose pre-*
 * Plal. 16. 11. *sence there is fulnesse of joy*, and *at whose right hand*
there are pleasures for evermore. Well, my Brethren
 hath *GOD* Dealt so *Bountifully* with you,
 and will you not love him? will you not with all
 the *Powers of your Soule* *Warre* against your *Lusts*,
 that

that you may be no more (as formerly you have been) what ever Temptations befall you) *Lovers of Pleasures, more then Lovers of God.*

I beseech you, Brethren, by the Mercies of GOD, by all that Sweetnesse, Love, and Favour of His towards you, that your Soules have ever Tasted, That you would This Day, Renew your Vowes; Resolve afresh To Love the LORD, your God with All your Heart, That You may no more Judg of Things, as the Vulgar doe (amongst whom give me leave to reckon most of those that are commonly Accounted Great Scholars, or Fine Gentlemen) that you may not Esteem any Action Wise, Prudent, Noble, or any way Praise-worthy, and becoming a Generous Spirit, but what is done To the Glory of God, 1 Cor. 10. 31. in Defiance of the Wicked WORLD: And, on the other side, That you may Account nothing Base, Sordid, and Degenerous but what is Done (in Compliance with your own Lusts, or the Vaine Humours of other men) contrary to the Commands of that All-Glorious Majesty, to whom we Owe Homage for the Air we Breathe, In Him we Live, and move, and have our being, Acts 17. 28.

And as for those Absurd Fellowes, who own the Name of CHRISTIANS, and yet *Delight in scorning You*, and call you *Puritanes*, and I know not what. You must be so farre from being Fierce, and Raging against Them, from thinking of Revenge, &c. that you must from the heart Pity them (as it may be they say, they Pity you, for your

F

Weaknesse,

Weaknesse, and imprudence, as they terme your *Wisdomes, and Spirituall Understanding* you must, I say, heartily Pity such men, and Pray for Them, as Your Fellow Creatures, yea, as Your *Brethren* (in ADAM) who miserably expose Themselves to the Utmost Danger of Everlasting Destruction. Ah, Poore Soules! What *Madnesse*, and *Folly* hath possessed Them! Doe They say, they Believe, that there is an HEAVEN, and an HELL; and yet esteem those for a Ridiculous sort of people, Who, by what they Write, Talke, or *Do* for the most part plainly Discover that their Mind is wholly Bent upon This, that They may *Enter into the Kingdome of GOD*: Poore Soules; *Simple Ones* indeed! Doe They say They Believe that the SON of the Living God? that Glorious Person, Shed His most precious Blood for You, and Them; and yet will not suffer You to Love Him, to talke of Him, and upon all Occasions, to Discover Your Zeale for the Honour of his Name, without *Taunts, and Flouts*, Calumnies, and Reproaches! I shall only speake a word or two more to heighten your Commiseration of these foolish men, miserable Creatures; and then I shall proceed to the other Part of my Application. Dearly Beloved: when ever any of these *Phantastical Things*, that walke in the vanity of their Minds, and Delight in nothing more then in Foolish *Festings*, &c. Continually Scoffing or Railing at any one, in whom They Discover the *Power of Godlinessse, The true Light of CHRISTIANITY* whilst They

They no more Understand it, being so Rare, and strange in these Daies of Sin and *Darknesse*, then a *Dog* doth the *Light* of the *Moone*, which he *Barks* at, as they at this: I say my Brethren, when ever any of these men (If Things so *Irrationall* may be call'd Men) Raile on you, and give out False Reports of you, or to your face scorn and *deride* you, let your Hearts Pity them considering that the time drawes on apace when Their laughter shall be turn'd to mourning and their joy to heavinesse. *He that sitteth in the Heavens shall laugh, the Lord shall have Them in derision, Psal. 2. 4.*

And what now remains but that I Exhort you, in the words of the Apostle, *To rejoyce evermore, 1 Thes. 5. 16. Be Glad in the LORD, and Rejoyce ye Righteous, and shout for Joy all ye that are upright in Heart.*

And now I shall speake to you, who are Consci-ous to your selves, that you have not taken Christ's Yoke upon you, that you still Do Wickedly, and Talke Vanity. That the things you have, or aime at, are *Vexation of Spirit*, vaine and Dissatisfactory, to your Immortall soules, sure I am you will hardly deny. Nay (if you have but an Historicall Beliefe of the word of God, as I presume you have) you cannot deny it when ever you reflect on your vain Conversation, and Consider your Designes, meane and Low, being such as These, To make your selves acceptable to some *Merry Companions*, Such it may be as have acquired, some civill Accomplishments,

and *Humane Learning.*) that you may gaine from them, the Name of *Ingenious Men*, &c. or to *Fear* and *Griev* at those, whom you Maligne and Envy or to Drink and *Droll* with your *Cronies*: or (and this you think most Prudent and Manly) To Get a great Estate in the World, that you may Weare Brave Cloathes, and keep Company with the Best (as they say) (not to name your more Abominable Intentions, which are themselves Anxiety, and Labour, and the Effects of them Horrour, and Anguish) I say Sirs when you Consider the things you enjoy, or Aime at (pittifull meane things at best) are you not fill'd with *Vexation of Spirit*? do you not *Abhor*, as it were, and *Loath* your selves, for the *Guilt* and *Filth* of your SINS, which you resolve still to wal- low in? Base and Degenerate Creatures, who being Made after the *Image* of God, have made your selves *Earthly*, and *Sensuall*! Well Sirs, you see that Sins are Troubles, and Sinners of all men most Miserable: even whilst They are in their proper Element; (that I may so speak) in this present World; but what will become of them (Wretches) when this Life is ended? (and sure I am our Last Houre draws on apace) Could I but expresse the thousandth part of those everlasting Paines, They shall then beginne to Feele (in HELL) it would make the most *Stif-necked* Sinner in the world, to *Bow*, if he should Hear mee. Ah! Sirs, is This true indeed, that if you take not *CHRISTS* Yoke upon you, that is, if you do not strongly and sincerely Resolve to *Breake off* from every

every *Known* Sin: you shall never finde any Rest unto your Soules. You shall be Everlastingly Miserable. Is this true I say, and will ye acknowledg it so to be, (as you must needs doe, If you have so much as an Historicall Beliefe of the Word of GOD, as I said but now,) And yet not Resolve no more to Allow your selves in any Way of Wickednesse, &c. no more to *Deride* those, who having their Hearts possesst with the thoughts of Eternity, can in no wise suit themselves to your worldly Conversation: But having once found Rest in CHRIST, will no more returne to that Labour and Toile, which the Generality of Men, Continually Undergoe in the Pursuite of that They call *Happinesse*? Now Sirs if you are no whit *moved* at what hath been spoke, but Stick close to your Beloved Sinnes: though our Lord and Saviour JESUS CHRIST (who is *over all, God blessed for ever*) so lovingly invites you to Come over unto him, assuring you that *The waies of wisdom are waies of pleasantnesse and all her paths are peace*, assuring you that if you take HIS YOKE upon you, it will not *Gall* your Necks, and be Troublesome unto you, but onely Restraine you (that you may Find rest to your Soules) from *Breaking over His Inclosures*, the Bounds of True Reason, and Holines, To Follow your Lusts, and *exorbitant Affections*, If you be not Moved at this, but Stand fast in the Way of Sinners, and will for ever remaine *Lovers of pleasures more then Lovers of GOD*, of GOD, that made you, of GOD, who for your sakes sent his BE-

LOVED sonne into the world, to be *Mocked*,
Scourged, Crucified; AH Srs, If you are not Moved
 at This, nor ever will be, I must tell you in the
 Name of GOD you shall never finde Rest unto
 your Soules, you shall never Tast one Dram of True
 Comfort, & Sweetnesse of *Spirit* all your dayes;
 And when your *Dayes on the Earth* which (as David
 saith) are *as a Shadow*, shall *Vanish away*, you shall
 Certainly be Tormented with the Devill and his
 Angells; Yea, perhaps within a Weeke or two (for
 how many Young Men have your selves knowne
 in this place, that have beene Healthy, and Dead
 within the compasse of far lesse Time then that) I
 say Srs, within a Weeke or two, you may be seized
 on, by some Disease or other, the *Small Pox*: or a
Feaver, or a Surfeite, or the like, and be Cutt off
 from the *Land of the Living*, and be *turned into Hell*,
 Consider this you that forget God: you that talke
 vanity. But now if any of you finde your selves
 Moved, at what you have Heard; (and what man-
 ner of Men are you if you doe not,) if you finde your
 Hard Hearts in the least measure *Softened*, I beseech
 you Srs, for your Soules sakes for the GOD OF
 LOVEs sake, Pray earnestly that the LORD would
 Perfect the Good worke He hath Begunne in you,
 that he would Continually *Warme* and *Soften* you,
 and *Supple* your hearts with the BLOOD OF IESVS
 CHRIST, that they may be *Pliable* to his will in All
 things, (to speake more plainly) that Hee would
 make you so Tenderly and Affectionately to Ap-
 prehend

prehend His *Everlasting Kindnesse* towards you, that you may forever Love Him, and Keepe His *Commandements*, that you may Live *Precisely*, *Walke with God*, all your Daies, *Despising the shame* of the Wicked world, not feariug the *Reproaches and Revilings* of this Base and Filthy Generation. I shall hold you with no longer Discourse. If yee Doe these things *HAPPY* are yee.

F I N I S.



E R R A T A.

Page 3. lin. 13. for *A Good man is only a Friend to Himselfe* read *A good man only is &c.*

Page 4. l. 16. for *rash* read *vain*. p. 15. l. 18. adde *Hoc est* p. 32. l. 13. for *SUN's* read *SUN.* *As for the false Points the intelligent Reader may Correct them himselfe.*

